

Strategic Intuition Development in Human Resources of Talents: A Case Study in a Thai Social Context

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This study incorporates qualitative research using the documentary research method and in-depth interviews with 10 specific well-known monks in Thai society from different regions of Thailand. The results of the study found that the development of intelligence to lead to the development of strategic intuition among the human resource talents of Buddhism in Thailand must start from practising with the mind to have the right thoughts and ideas, which is called *Sammaditthi*. *Paratoghosa* is a good voice that sounds right from others. These should be combined together with *Yonisomanasikara*, which is the process of knowing the right way, and then developed into a concentrative and active state of mind to lead to a state of strategic intuition.

Key words: *Intuition, Talent, Strategic Intuition, Buddhism, Human Resources, Thailand.*

Introduction

Over the past 40 years, it is interesting that the study of most strategies has focussed on developing a plan to achieve long-term overall operations (Meers and Robertson, 2007; Miller and Cardinal, 1994; Venkatraman and Ramanujam, 1986). This is actually considered difficult in the context of today's volatile business environment (Grant, 2003; Susan, 2008). Some scholars have suggested that current changes require organising a flexible and constructive plan (Hamel, 1996) and a continuous and diverse proactive organisation process (Brown and Eisenhardt, 1997). In addition, there is a debate about the strategies that occur in organisations that are absolutely necessary to learn more about the decisions and actions of individuals involved in the organisation process (Susan, 2012); however, there are plans to change the environment, modifications and individual operations, especially the viewpoint about the

sentiment and intuition of the people in the organisation, which will help explain the changing focus of strategic education to other areas that are different from the original (Mintzberg, 1994).

Intuition is a matter of mind. It is the ability to know without the need for inference or logical thinking. Intuition comes from the Latin verb “*Intueri*”, which means to look. Intuition is about a glimpse of knowledge understanding. It is a perception process in which the knower will not be able to access why something occurs or how it occurs, which is not the same as logical thinking, but is based on an idea association (Dane and Pratt, 2007). Therefore, intuition is like what we can know by ourselves without having to have someone to teach us, which is the mental process or smartness of each person (Khatri and Ng, 2000). However, Jung (1971) said that we have two ways to perceive external things, 1) sensing and 2) intuition, which can only be realised by some people that something is going to happen in the near future, even if the person is not fully aware of the normal senses, as if that person has a premonition (Miller and Ireland, 2005). If viewed from a scientific perspective, it is found that intuition is a form that is derived from using past experience as decision-making information in a current situation. For people who use intuition often to become proficient, most of them are those who are trying to look for the same patterns that are hidden in new experiences in order to be able to use the lessons learned from past experiences to deal with new experiences that have some similar patterns without having to wait to receive complete information about the new experience (Achmad and Vivin, 2020). In the study of brain science, Duggan (2013) categorised the types of intuition into 3 levels: Ordinary, Expert, and Strategy. Considering the success of world-class people in modern times, there are many people who have adopted the intuition strategy in the implementation of business strategies. This includes Bill Gates, the world-class computer mogul (Janet, 2001), and Mark Zuckerberg, the founder of Facebook (Dennis, 2012), who actually do not have a lot of computer skills compared to their competitors in the same business. Nevertheless, what makes both of them stand out from their competitors in the same era is that they both do things that are different from what other people emphasise according to their intuitive wisdom. From the success mentioned above, Duggan (2013) suggests a method for self-development in order to achieve strategic intuition skills that can be trained using four main steps: 1) Examples from History, 2) Presence of Mind, 3) The Flash of Insight recombining concentration, and 4) Resolution.

In a strategic intuition study from the Eastern viewpoint, Aujirapongpan and Jutidharabongse (2017) found that it is consistent with the important Buddhist practices called Sikkhattaya (Threefold Learning), which consists of Sila (Morality), Samadhi (Concentration), and Panna (Wisdom). Sila can be compared to human instincts in the existence of human life. Samadhi is to have the mind focus on one thing in a moment to find a path to analyse and find a solution. It is comparable to the wisdom that exists in human beings that requires knowledge, ability and expertise to solve problems. The last one is Panna, which means knowledge, and is what progresses through the feelings and expertise that exists in people, like an intuition that arises

from the free mind's consciousness without being manipulated. Osho (2001), an Indian thinker, has divided knowledge into 3 levels. The first is the instinct level, which is perceived by the body. The intellect level is perceived by using rational thinking. Finally, the intuition level is a beyond rational level of knowledge (Ghosh, 2019). This is the highest level of knowledge in boundless conditions, living within the mind and this level can be accessed by doing active meditations, being freed from one's thoughts, and keeping your mind free and detached (Panyavashiro and Inthanon, 2015). However, if conducting an insight study of the issues related to intuition from a religious viewpoint, it can be found that such issues appeared in the Buddhist scriptures (Tripitaka) and the Buddhist teachings of Buddhism over more than 2,500 years of history. They have been mentioned in the Sikkhattaya chapter and the principles of life development in order to succeed as a perfect person in Buddhism (Brahmagunabhorn, 2011) and even in the Bhagavad Gita of Hinduism in India, which is partly derived from the Mahabharata epic. It is an interactive dialogue between Arjuna, the prince of the Pandavas of the Moon Dynasty, and Krishna, who is a charioteer and a relative of Arjuna, in bringing a large army to fight for the city of Hastinapur from the Kauravas party, which has a history of more than 400 years before Christianity (Duggan, 2013).

Literature Review

Buddhism is a religion of wisdom focussed on teaching that consists of reasons without being forced to believe, but it shows the rationality. As for those who believe or not, it depends on the wisdom of that person. Even once the Lord Buddha asked Sariputta, one of his two chief male disciples, whether he believed in his teachings. Sariputta's reply can be concluded that *"Those who do not know, do not understand, do not being enlightened may believe, but for him, he has not believed until he saw with his own wisdom and then he will believe"*. Therefore, belief that does not contain wisdom can be deleterious to believers themselves. The research and interpretation of Buddhist principles are different according to the wisdom of each person. The rightness and the wrongness depend on the level of the truth. Reaching a higher level of truth depends on what level of wisdom we have. For people with moderate levels of wisdom, when someone describe the principles of Buddhism differently from what they understand, they might think that it is wrong and judge those as a *"Micchaditthi (Wrong View)"*. The aim of the teachings on wisdom in Buddhism is to teach people to become free from all suffering in the world by means of creating *"wisdom"* (Polchat, 2010; Chollavorn, 2010; Carudhammo, 2017). There are 2 levels of wisdom in Buddhism: Lokiyapanya and Lokuttarapanya (Brahmagunabhor, (2013. Lokiyapanya is the wisdom related to the world and is anchored with attachment. Lokuttarapanya is the wisdom that is not related to the world. It is said to be beyond defilement and attachment, and the wisdom of the Buddha and all the enlightened people. Therefore, the training of normal people begins with the development of the Lokiyapanya wisdom since most human beings still have a relationship to the world for the rest of their lives. Those who have Lokiyapanya will have a good way of life. However, when the basic wisdom

is good, it can be developed to the level of Lokuttarapanya as well. Regarding developing wisdom, the Lord Buddha said that it must follow the sequence and steps like the prodigy of the ocean and can practically be epitomised as follows.

“To all monks, Dharma discipline must be educated and practice in order. There is a sequence of actions and not immediately achieve Nirvana. Like the ocean that gradually descends and deepens down in order, not vertically go straight down into seabed”

If considering the properties of the wisdom that the Buddha had shown, it can be seen that such properties will not happen at all if the person still does not see the importance of wisdom. Consequently, to see the importance of developing wisdom, people must start at the practice of the “mind” to have the right opinions and ideas. The Buddha began to practice the mind and spoke the following to all the monks.

“Dharma has a mind as a leader, lead to success”

Because the behaviour of all expressions comes from the mind and is dictated by the mind, the Lord Buddha taught people to control and beware of thoughts and opinions. In other words, the creation of Sammaditthi (Right View) and the factors contributing to Sammaditthi are as follows.

Sammaditthi is an important element of Magga (the Noble Path) as a starting point of practice, or it is the first step in the education system according to the principles of Buddhism and is a dharma that must be developed to be pure, clear, and independent until eventually becoming enlightened. Thus, creating Sammaditthi is very important. There is a message in the Tripitaka showing Sammaditthi supplementary principles as follows.

“To all monks, there are two factors for the emergence of Sammaditthi: Praratoghosa and Yonisomanasikara”

The factors of Sammaditthi that Buddha declared are the following.

1. Praratoghosa is the voice from others, external stimulation or persuasion, such as teaching, suggesting, conveying, advertising, telling words, news, annotations, and explanations. This learning from others means only the good and correct parts, especially listening to the Dharma, and knowledge or advice from true friends (Brahmagunabhorn, 2013). This is normally called an external component, namely, social factors, or it may be simply stated as the Saddha method.
2. Yonisomanasikara mean to organise the mind intelligently, using the right idea of Knowing, or thinking in an orderly way. This also means knowing how to look and consider things by looking at their nature and the possibilities of that thing. It also means using reasoning to search for the cause, investigate through the end of the process, and identify that problem

according to the condition and according to the relationship of successive factors without involvement of the feelings associated with one's own Tanha and prejudice (Brahmagunabhorn, 2003). This is an internal element, i.e., a personal factor or the wisdom method. Buddha's words show these two factors in the practical part of the training and emphasise their simultaneous importance as follows.

*“For monks who still have to study ...
I can't see any other external elements that are as useful as Kalyanamit (Good Friends).”*

*“For monks who still have to study ...
I can't see any other external elements that are as useful as Yonisomanasikara.”*

It can be seen that both of these factors support each other. For ordinary people who are not that wise, they have to rely on advice and persuasion from others and can easily follow the wise advice. However, meanwhile, they will have to keep practising to be able to use the right ideas by themselves so they can advance to the end. As for those who are wise and proficient, they know well how to use Yonisomanasikara, but it may require correct guidance as a navigator and tool to help promote progress faster during training. The creation of Sammaditthi with the Praratoghosa factor is a method that begins with Saddha and is based on Saddha. When used in the education system and training, it must be well considered for an individual to be guided, instructed, and trained to their best. That is to say, there must be an instructor who is fully qualified, capable and using effective teaching methods. Therefore, the training study is limited to Praratoghosa, which is designed using the principle called Kalyanamittata or the Kalyanamit factor. Yonisomanasikara factors include the principle of using wisdom, and how to use the idea correctly must be considered. When combining the two factors together, Kalyaoamittata is an external element and Yonisomanasikara is an internal element. In the case of the opposite, from this, the untrue friend is the cause of the wrong Praratoghosa and uses the wrong idea, which is Ayonisomanasikara. They will receive the opposite result and it is called Micchaditthi. It was found that there are many works and researches related to the study of the development of wisdom according to the guidelines of Buddhism. Also, the researcher found that it can be divided into 3 main concepts, as shown in Table 1.

Consequently, from such importance, the researcher is interested in an insight study of the process of the development of wisdom through the teachings of Buddhism, with the belief that the findings from this research will lead to knowledge and the truth in developing the strategic intuition of those interested in this field.

Table 1: Model for the development of wisdom according to Buddhist guidelines

Concepts	Model for the wisdom development	Related research
1. Theravada Buddhism	1.1 Lokiya Panna - Sammaditthi (Praratoghosa / Yonisomanasikara) 1.2 Lokuttara Panna - Arutanagga 8 - Sikkhattaya - Satipannhana 4	Brahmagunabhorn (2013) Yanwutho (2004) Polchat (2010) Carudhammo (2017)
2. Phra Dharmakosacarya	2.1 Sikkhattaya 2.2 Tilakkhaoa 2.3 Paniccasamuppada 2.4 Sunyata	Brahmagunabhorn (2013) Ghosathara (2003) Petchphiroon (2004)
3. Phra Brahmagunabhorn	3.1 Lokiya Panna - Indriyasamvara - Bhojanemattannuta - Praratoghosa 3.2 Lokuttara Panna - Yonisomanasikara - Sikkhattaya - Arutanagga 8	Brahmagunabhorn (2013) Yanwutho (2004) Polchat (2010) Carudhammo (2017)

Methodology

This research seeks to study the concept of the development of wisdom according to Buddhism in the Thai social context and to create guidelines for developing strategic intuition according to Buddhism. The study is a qualitative research using a literature review and in-depth interview methodology. The open-ended, semi-structured questionnaire has been formulated following the intuition capability development process according to the Buddhist guidelines and it was created for the purpose of interviewing well-known monks in Thai society who were selected using the purposive selection method from 10 different regions of Thailand.

Results

The results regarding the basic statistics of the general information of the data providers were formed by analysing the frequency and percentage, as shown in Table 2

From the analysis of the general information of 10 monks, it was found that the majority of the informants had the Phra khru rank and Phra Parian rank, with 4 monks per class, and each rank representing 40 percent of the total. It was also found that most of the informants were in the central and north-eastern regions, each with 4 monks, and each region representing 40 percent of the total. In addition, it was found that most of the informants (8 monks) had the position of the monk at the abbot level, representing 80 percent of all informants.

Table 2: Frequencies and percentages of the general information of the data providers (n = 10)

General Information	Details	Frequency	Percentage
Priest's ranks	Phra rachakhana, Chao khana rong class	1	10
	Phra rachakhana, Deba class	1	10
	Phra khru	4	40
	Phra Parian	4	40
Regions	Central	4	40
	Northeastern	4	40
	Southern	2	20
Ruling Position	Abbots	8	80
	Monks	2	20

The results of the analysis of the method of the development of wisdom lead to the intuitive capability in Buddhism, as shown in Table 3.

Table 3: Frequency of mentions (f) and informants that mentioned (n) the method of the development of wisdom that lead to the intuitive capability in Buddhism (n = 10)

Wisdom Development Method	Number of mentioned (f)	Number of informants mentioned (n)
1. Praratoghosa	12	7
2. Yonisomanasikara	14	7
3. Arutanagga 8	10	6
4. Sikkhattaya	7	4
5. Sunyata	1	1
6. Indriyasamvara	1	1
7. Bojjhanga 7	1	1

From Table 3, it was found that most informants had opinions on the development of wisdom that lead to the intuition capability development in the Yonisomanasikara method (f = 14, n = 7) and Praratoghosa method (f = 12, n = 7). Examples of the informants' words included the following: "If you want to reach wisdom, initially, there must be a thoughtful process and make wise decisions, which has 10 methods of thinking called Yonisomanasikara", "If there is no good mind thoroughly, then it is difficult to reach the discovery of wisdom", "Praratoghosa is the primary way of wisdom and Sammaditthi that is related to true friends" and "We must listen to the opinions from others, which are external factors and then considered sceptically to prevent the occurrence of Micchadinnhi that would obstruct wisdom". These were followed by Arutanagga 8 (f = 10, n = 6) and Sikkhattaya (f = 7, n = 4), respectively. Examples of the informants' words included the following: "The path that will lead to Nirodha for accessing

to wisdom is Arutanagga 8", "Sammaditthi is related to approval. If we can determine and control, it is the starting point for accessing to wisdom", "Training to get into the clear wisdom, the first step must be to train themselves completely in the field of study" and "Having the right knowledge and understanding associate to the environment, mind and intelligence that can lead to true wisdom". Only 1 monk each mentioned Sunyata (f = 1, n = 1), Indriyasamvara (f = 1, n = 1) and Bojjhanga 7 (f = 1, n = 1). Examples of the informants' words included the following: "When our minds are completely empty and you were stepping over that period, you would discover wisdom" and "The thing that needs to be acknowledge to learn more about Buddhism wisdom is the study of Bojjhanga 7 and Indriyasamvara. Let's go back and review the basic knowledge first". None of the informants mentioned the other concepts.

Discussion

Based on the literature review and in-depth data collection, it was found that the development of the strategic intuition capability in Buddhism is consistent with the principles of Buddhism in the correct way of life. This is done through the process of self-development in order to gain access to wisdom, which is the source of intuitive wisdom, or it can be stated that Magga can happen with the right logical wisdom as the conductor of a good life. The practice of developing the right mindset in thinking or consideration is the educational guideline that leads to wisdom. It can be seen that the primary source of wisdom is the factor of Sammaditthi, which is found as follows.

The external factor, called Praratoghosa, refers to the transfer or influence from the social environment and the voices from others, such as parents, teachers, friends, books, mass media, and cultures, which provides the right information, instruction, training, guidance, and persuasion in a good way. Internal factors are called Yonisomanasikara, which represents rational mental actions and speech. It means to think properly, reasonably and systematically using wisdom. It includes seeing and examining things by their conditions and searching for the source factors to be seen according to the conditions and connections without emotions included. This method can be counted as a way of wisdom.

However, if considering the method according to the Yonisomanasikara in order to lead to wisdom and the cessation of suffering and to solve the problem, Brahmaganabhorn (1998) has defined it in 10 different ways of thinking as follows.

1. The investigating the cause of the problem method or Paniccasamuppada means to consider various phenomena to understand the current state or examine the problems and find the solution for that consequentially related problem.
2. The distinguishing elements or distributing content method is another important way of thinking that aims to understand things by their conditions in various phenomena. The principle

is to accumulate various circumstances that occur from the small elements. When discriminating to see essential elements, we then see and understand those circumstance genuinely. The problem will be solved after this state.

3. The seeing through reality method means to look at events, situations, and the possibilities of things by knowing and understanding their nature because they are caused by various factors, and knowledge must be based on those factors. For example, when something happens, it has a chance to be unstable or it must be extinguished forever by the various factors of its condition that may conflict or make it disappear according to Tilakkhaoa or Samanna-lakkhaoa.

4. The problem-solving method or Ariyasacca 4 is a way of thinking that follows the Samanna-lakkhaoa method. When fully understanding the possibility and normality of things and deciding whether to solve the problem, the next method that then proceeds with continued thinking is the Ariyasacca 4. This way of thinking has an important principle: starting from knowing problems or misery, trying to understand them clearly and searching for the cause to prepare to solve the problems. Then, one must set goals, calculate the possibility and technique, and then plan a practical way to eliminate the cause of the problem to conform to the goal.

5. The principles and objectives method is a way of thinking at the operational level or the action step. It means to conduct things by knowing and understanding the principles and purposes of that matter and proceeding according to those purposes in order to conduct effective practice without aimless credulity.

6. The realising advantages, disadvantages and solution method means to study the good, the bad and the way that will help to become disengaged from the imperfection. This is another way of examining things in reality by focussing on studying and accepting the truth as it is in every aspect in order to know and understand the actuality.

7. The true and artificial value-based method is a way of thinking that extracts or relieves Tanha, walling in the Kleshas from domineering over one's mind and influencing behaviour. This way of thinking is normally used in everyday life because it involves the needs and consumption of the four requisites, various materials and technological facilities. A brief principle of this method is that people are involved with things because we have needs. Whatever can satisfy our needs will be counted as a useful and valuable to people's lives.

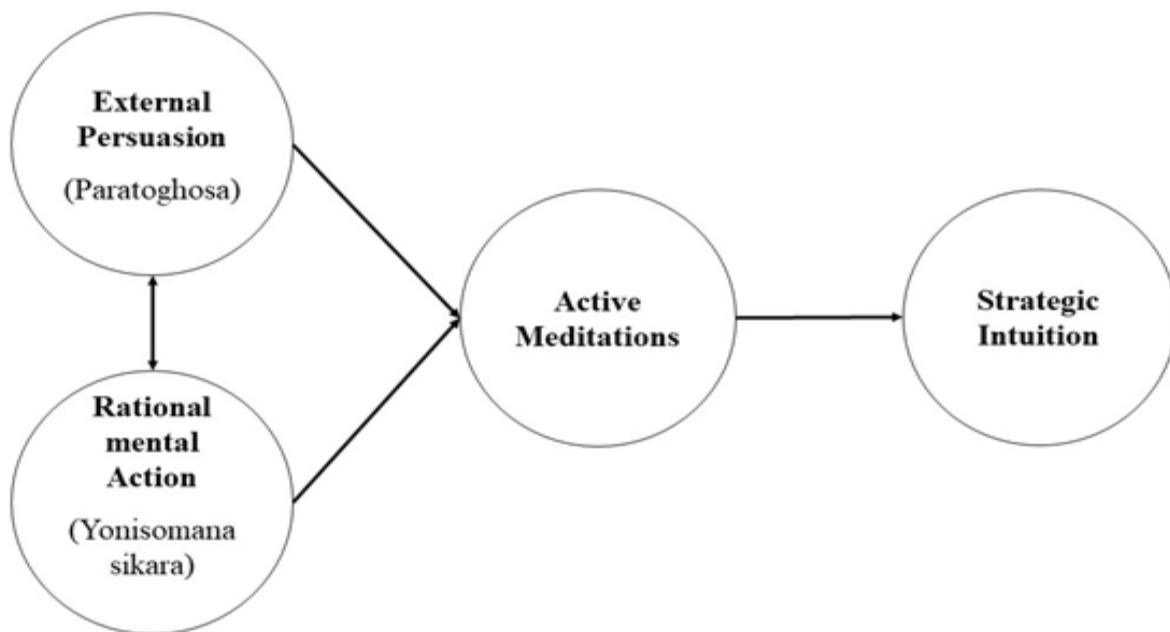
8. The moral awakening method is a way of thinking that uses past experiences to create a positive delusive thought to intercept, alleviate or refine Tanha and create merit and goodness for life. It also establishes Sammaditthi that is Lokiya.

9. Next is the living present method or think like Satipatthana Sutta. This way of thinking is part of a moral awakening method that is separated into another way because there are specific terms that should be understood. This includes the misunderstanding about the meaning of being present by understanding that Buddhism only teaches people to be aware of the things that are currently being present, being unaware about the past and not preparing future plans.

10. The Vibhajyavāda method means to speak and think analytically to distinguish and digest all aspects.

However, when people develop the core of wisdom, then they will enter a state of beyond consciousness. It is a creative power that uses senses, consciousness, and the perception of reality, abandoning all the self-creative thoughts with a concentrative and active mind in order to enter the intuitive wisdom state. The researcher created a sample outline of the development of the strategic intuition capability for sustainability in the human resources of Buddhism in Thai, society as shown in Figure 1.

Figure 1. Strategic Intuition Development for the Human Resources Talents of Buddhism in Thailand



Conclusion

The results of the research showed the views of the informants on the relevant thoughts and approaches to the development of wisdom that would lead to the development of an intuition capability according to the Theravada Buddhist principles in Thai society. They focussed on the development of wisdom starting from training the mind to create the correct opinions and ideas called Sammaditthi. The factor that caused Sammaditthi is the Praratoghosa, which is a good, right, useful and rational thing; and Yonisomanasikara, which is known as the proper way of thinking.

Therefore, thinking on the principles of wisdom will improve both the body and mind (Brahmagunabhorn, 2013; Yanwutho, 2004; Polchat, 2010; Carudhammo, 2017). In the development of wisdom at the level of Lokiya Panna, when Sammaditthi was established, the completeness of Dharma, Saddha, Sila and Caga happen after that. Also, their occurrence and disappearance will be assumed by wisdom, which will eliminate the defilements (Kleshas) that

lead to the cessation of suffering. The Lokuttara Panna level of the development of wisdom is the truthful intuitive wisdom that happened to completely eliminate all Kleshas with Yonisomanasikara by systematically developing according to the Arutanagga 8, Sikkhattaya, Vipassana-bhabana and Satipannhana 4. Especially Sila, which is an important factor for the development of wisdom, causes humans to be cautious in their behaviour, including their physical, verbal and mental behaviour. Doing Vipassana meditation can also bring about enlightened wisdom and behaviour in accordance with the principles of Arutanagga 8 and Sikkhattaya together to support both external and internal factors towards Lokuttara Panna. The development of wisdom means to understand knowledgeable precisely in order to manage activities in life so that they are useful and effective. However, the development cannot be achieved if it is obstructed by Tanha, Mana and Ditthi. The way to develop wisdom in the same way as the Lord Buddha said is Sammaditthi. It uses wisdom as a starting point by accessing Praratoghosa or using the wisdom of others, which is known as the Saddha method. With the fellowship of Kalyanamit, it aims to help fellow men in their daily lives to influence Sammaditthi at the Lokiya level first, which includes the belief in karma, the ethical correctness, the responsibility for good and evil, etc. When Lokiya Sammaditthi occurred, it was equal to Lokiya Panna because regardless of the level of Sammaditthi, wisdom will be at that level. It is combined with Yonisomanasikara so that one can think properly, which is an important factor because Kalyanamit can only help guide, but the person must have thoughts and be able to consider and rely on himself.

The development of wisdom is intended to benefit the one who practices, others, and the living world, by being interdependent. Practising will make humans less selfish and see the value and worth of others more. The learner will be careful about the Sila, not think about hurting other people and will encroach on the world less, making social conditions liveable and safe. People will have a good quality of life, not be engrossed by objects, and be merciful and generous to each other. In addition, if the person is diligently trying to practice himself incessantly, he can develop his wisdom and talents until he sees the supreme truth and enlightenment in everything.

Acknowledgements

This research was partially supported by the new strategic research (P2P) project, Walailak University, Thailand. And it also was supported by the Institute of Research and Innovation, Walailak University.



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